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III. SOCIAL AND POLITICAL CONDITIONS

(1) Religious

The State religion of Russia is the Orthodox Faith, to which the Georgians conform. Their independent Church, which broke off from the Armenian in A. D. 542, was absorbed into the Russian Orthodox Church in 1811, and the existing Georgian Church property, amounting to some 700,000,000 roubles, confiscated. The twenty Georgian bishoprics were reduced to six. The Katholikos Patriarch was officially known as the Exarch of Georgia and Archbishop of Karthli and Kakhetia; he had a seat in the Holy Synod at Petersburg.

Since the revolution of 1917 the independence of the Georgian Church has been re-established, and Bishop Kirion has been consecrated Katholikos Patriarch of Georgia.

The Armenians form an independent Church with a Katholikos at Echmiadzin.

There are numerous sects among the Russian settlers (Dukhobortsi, Molokani, or 'milk-eaters', and Skoptsi), who are for the most part nonconformists exiled from Russia. There are also various sects among the Cossacks.

The German colonists are Protestants and sectarians.

The Svanetians, Khevsurs, and Ossetes are nominally Christians of the Orthodox Faith.

The Tates and Azarbaijan Tatars are Shiah Mohammedans.

Chechens, Lesghians, Kabards, Lazis, Cherkess, or Adighé, Abkhasians, Kumyks, and Karachai Tatars are, with rare exceptions, Sunni Mohammedans.

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perpetual wars between the Eastern Roman and Persian Empires which for so many years ravaged the fair lands of Asia Minor. 175

The first important period in Caucasian history is the latter half of the fifth century, when a powerful local king, Vakhtang Gurgaslan (434–467), finally established the supremacy of the new Christian religion, and removed his capital from Mtskhet to its present site at Tiflis. A hundred years later Western Georgia[1] became a Roman province under Justinian; and in 622 the severe defeat of the Persians by the Emperor Heraclius bred hopes of a long period of tranquillity. [795]

But in vain. Only fifteen years later an invasion of Arabs from the south overran the country, and the Moslem conquerors penetrated even into the mountain-ranges of the Caucasus itself. They failed, however, to establish themselves west of the Suram ridge, and under the rule of their own Bagratid Kings the Georgians to the west and south-west flourished amazingly. The next invasion was that of the Seljuks in 1072; but the First Crusade attracted these unwelcome visitors away to defend the south-west, and a Golden Age of comparative prosperity ensued for Georgia, lasting for 120 years and more. Of the monarchs who reigned during that era none is more celebrated than the wonderful Queen Thamara, of whom legend has made an almost celestial figure of beauty, wisdom and virtue. And indeed she appears to have been a woman remarkable for her moderation, humanity and personal culture. At her death in 1212 Georgia was predominant in the Caucasus, her authority extending from the Black Sea almost to the Caspian, and from the main range of the Caucasus to the Araxes and the Upper Chorokh.

Her successors were not so fortunate. Eight years after her death a vast horde of Mongols appeared from the south-east, where, after pursuing the fugitive Shah Ala-ud-Din to the Caspian, they had devastated all Northern Persia. In the following year they advanced on Tiflis and cut to pieces a Georgian army which had rapidly been collected by King Giorgi Lasha. In 1223 they reappeared, ravaged Southern Georgia and moved on into Russia by the gap of Derbend. On this Queen Rusudan, daughter of Thamara, took advantage of the recent Persian disaster and attacked the Persians. She was however heavily defeated by Shah Jelal-ud-Din, who advanced to Tiflis and sacked it. Five years afterwards the

[1] The name of Jorzan, a tribe in the Upper Kur Valley, appears first to have been applied by the Arabs to the whole country. The name Georgia is in no way derived from the Greek.

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of the lowlands to the north and south. Spring and autumn were their favourite periods, and much ingenuity was exercised in spying out the land. Fighting was only resorted to in extreme cases; and on the whole we may look upon these raids as merely low-class robbery resorted to for the purpose of obtaining cattle, supplies and slaves, which were either absorbed by the raiders themselves or bartered with other tribes or merchants from other countries.

Some interesting descriptions of their daily life in the fifteenth to eighteenth centuries are in existence. By these we learn that in the west their houses were all built of straw or wood. No towers or houses of stone existed, for that would show that the owner was in fear and did not know how to protect himself. They lived mostly on meat, millet, water and mead, and wore long silk or linen tunics with wide trousers tucked into long boots, the whole covered with a cloak of felt, and crowned by a conical cap. They wore long moustaches and shaved their heads, and their arrows, leather work and embroidery were of very fine execution. The eastern tribes, on the other hand, lived in stone fortified villages; their food consisted of barley bread, roots and a little meat, and their weapons included not only guns and spears but wooden shields as well. The Lesghians appear to have been much better off than most of the other tribes, but the Ossets and other Daghestanlis lived often in a condition of great poverty and hardship.

In the history of the religion of the various tribes can be traced the effects of the influence of neighbouring civilisations. The primitive paganism of the tribes, tree, idol and animal worship, survived as a living force until the end of the eighteenth century. On the foundation of this paganism were grafted the various faiths of the different races, who successively invaded or traded with the mountain regions. The Persians introduced fire-worship; the early Georgian Kings propagated Christianity among the Abkhazians, Ossets and Lesghians. Even during the period of Arab hegemony in the Caucasus many districts were Christian which are now fanatically Muhammadan.

The Arabs were successful in converting large portions of Daghestan to Islam, and their influence survives, not only in religious practices but in the writing and the methods of gardening and irrigation used by the eastern tribes.[1]

During the Middle Ages Christianity was spread by the Bagratids among the Kabardans and Chechens, and in the

[1] Chantre, iv, 218.

[i.e. of the caucasian mountain tribes--Malyit]

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Western Caucasus among the Cherkesses by Byzantine, Russian and Latin influence. It was not until the sixteenth century, when Turkish influence was strong in the Caucasus, and when the Russians were approaching from the north, that religion, as a political force, became a serious issue.

The relations between the Turks and the Cherkesses, Kabardans and Abkhazians were confined to the exchange of merchandise for slaves and raw materials. Such relations were mutually beneficial, for while the Turks obtained from the Caucasus brave recruits for their Janissary Corps and beautiful wives for their harîms, the young men of the mountains grasped eagerly at the opportunity of a brilliant military career in foreign lands, and the young women forwent with little misgiving the hard domesticity of the mountain huts for the lives of luxurious ease which lay beyond the slave-markets of Trebizond, Akhaltsikh or Constantinople. Militarily the Turks made no attempt to force their hegemony on the mountain tribes, while the latter for their part would have been quick to resent any encroachment on their independence. If Islam spread among the mountaineers, Cherkesses, Kabardans and Abkhazians, it was rather the result of casual but continuous contact with the Mussulman merchants and sailors than of any deliberate policy of proselytisation on the part of the Turks. And it was an easy faith, in the practice of which were mingled many old pagan superstitions and forgotten rites of Zoroastrian and Christian, and which lay as lightly on the mountaineers as had Christianity during the period of Bagratid influence. Klaproth, commenting on the propagation of the Muhammadan faith among the Kabardans during the latter half of the eighteenth century, remarks that "the Porte had endeavoured to spread the religion of Mohammed by means of ecclesiastical emissaries. . . . Their [the Kabardans'] *mullahs* or priests are generally freedmen of the princes or *usden* who go to the Tatars of Tabasseran or to Ender, where they learn to read and write a little, assume the title of *Effendi*, and return to their native country to instruct the people in the Mohammedan faith, and to detach them more and more from the connection with Russia." [1]

In Daghestan Islam had been maintained and consolidated, since the days of the Arabs, by constant contact with the Persians and Tatars of Shirvan. The Daghestanli were for the most part Sunni and, at times, vented their fanaticism on the Shiah townsmen of Derbend and Shemakha.

[1] Klaproth, p. 317.

C. G. 197 LANGUAGE: Georgian (Kartuli ena) belongs with Mingrelian, Laz, and Svan, to the S Caucasian (or Kartvelian) language family. It has an old literary tradition going back to the 5th century A. D., and a script of its own.

SUBDIVISIONS: The Georgian dialects fall into two groups: E and W Georgian. E dialects: Kartluri (with sub-dialects Meskh and Dzhavakh), K'akhuri, Ingilouri, Tushuri, Khevsuruli, Pshauri, Mokhev, Mtiuli, (Fereidan in Iran). W dialects: Imeruli Rach'uli, Lechkhum, Guruli (including Adzhar), Imerkhev (in Turkey).

C. G. 241 231 TRADITIONAL ECONOMY: Agriculture, cattle-breeding; horticulture; viniculture; arts and crafts.

C. G. 795 RELIGION: Eastern Orthodox; Roman Catholic minority; only the Adzhar and part of the Ingilo are Muslim. There are a number of Georgian-speaking Jewish villages in different parts of the Georgian SSR, totaling 21, 471 persons (1926, Russian census), in Russian referred to as Gruzinskie evrei (Georgian Jews). C. G. [162]

2. MINGRELIANS

C. G. 101 **NAME: SELF-DESIGNATION:** Margali; own name of country: Odishi.

RUSSIAN DESIGNATIONS: Megrely, Megrel'tsy, Mingrel'tsy.

OTHER DESIGNATIONS: (Georgian:) Megreli, the country: Samegrelo; (Abkhaz:) Aghrwa; (Svan:) Myzan, the country: Zan

C. G. 161 **NUMBER:**

1897	239,625	(Russian census)
1926	242,990	(Russian census, ethn.)
	284,834	(Russian census, ling.)

C. G. 162 **LOCATION:** Territory N of lower Rioni river and W of the Tskhenis-Tskali, extending along the Black Sea Coast from the mouth of the Rioni up to Ochemchiri (rayons Zugdidi and Senaki in W of Georgian SSR). Also in and around the cities of the Abkhaz ASSR.

C. G. 197 **LANGUAGE:** Mingrelian (Megreli nina) and the very closely related Laz form the so-called Zan member of the S Caucasian (Kartvelian) language group, which also includes Georgian and Svan. The language is not written, Georgian being used as the literary language.

SUBDIVISIONS: Two groups of dialects, which differ very little: West (Samurzakan-Zugdidi) and East Mingrelian (Senaki).

C. G. 241 **TRADITIONAL ECONOMY:** Agriculture; horticulture; viniculture; sericulture.

C. G. 795 **RELIGION:** Eastern Orthodox.

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(Turkish:) Lazi;
(Georgian:) Ch'ani,
the country: Ch'aneti.)

3. LAZ

C G 101 NAME: SELF-DESIGNATION: Lazi
RUSSIAN DESIGNATIONS: Lazy; for the language also: Chanskii iazyk.
OTHER DESIGNATIONS: (Turkish:) Lazi; (Georgian:) Ch'ani, the country: Ch'aneti.)

C G 161 NUMBER: 1926 643 (Russian census, ethn.)
730 (Russian census, ling.)
The Turkish census of 1945 lists 46,987 speakers of Laz, so that the overwhelming majority of them live in Turkish territory.

C G 162 LOCATION: Between the Chorokh river and the Black Sea coast up to the area of Pazar (Atina) on Turkish territory; also in the Chkhala basin (left tributary of the Chorokh on Russian territory), (Adzhar ASSR, within Georgian SSR).

C G 197 LANGUAGE: Laz (Ch'anuri nena) and the very closely related Mingrelian form of the so-called Zan member of the S Caucasian (Kartvelian) language-group, which includes also Georgian and Svan. The language is not written, Georgian being used as literary language in the USSR, Turkish in Turkey.

SUBDIVISIONS: Two dialect-groups; West (Vitse-Arkhava and Atina) and East Laz (Hopa, Chkhala).

E 241 226 TRADITIONAL ECONOMY: Agriculture, fishing, trade.

E 795 RELIGION: Islam (Sunni)

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G.
241 TRADITIONAL ECONOMY: Agriculture,
231 cattle-raising, hunting, apiculture.

C.
G.
795 RELIGION: Eastern Orthodox.

C. G. 197 LANGUAGE: Abkhaz belongs to NW Caucasian, together with Circassian and Ubykh (the latter no longer spoken in the Caucasus). Two dialects have been reduced to writing: in the Abkhaz ASSR that of the Abzhui, in the Cherkes AO that of the Tapanta. The speakers of the Abaza dialects are all bilingual and speak also the Kabardian dialect of Circassian. In the Abkhaz ASSR knowledge of Georgian is widespread.

SUBDIVISION: Abkhaz has five major dialects: Bzyb', Abzhui, Samurzakan', Ashkharwa and Tapanta. The speakers of the latter two dialects are known as Abaza (R. Abazintsy), though linguistically the first four dialects form one group, while Tapanta stands apart.

C G 101 Further tribal names (Russ. form): Tsebeldintsy, Dzhigety; (Abaza:)Beshilbei, Tam, Barakei.

C. G. 241 231 TRADITIONAL ECONOMY: Cattle-breeding; agriculture, viniculture; apiculture.

C. G. 795 RELIGION: Islam (Sunni); Eastern Orthodox.

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Adige, Kabardin, Cherkess

197 as "Kabardintsy". The dialects follow old
101 tribal divisions. Other tribal names (Russ. form.): Natukhaevtsy, Gatiukai, Zhane(e)vtsy, Egerukaevtsy, Makhosh(ev)-tsy, Kiakhi, Khagak (Khegek, Shegek).

241
231 TRADITIONAL ECONOMY: Agriculture; horticulture; cattle-breeding; horse-breeding (esp. Kabardians); apiculture; home industry (Caucasian felt cloaks).

• 795 RELIGION: Islam (Sunni); only the Kabardians around Mozdok are Christians.

197 they form the Veinakh group of the NE Caucasian language family.

SUBDIVISIONS: These were more of a geographical than of a linguistic nature. Chechen tribes: Ichkeri(ntsy), Aukh(ovtsy). etc.; Ingush tribes: Dzherakh(ovtsy), Nazran(ovtsy), etc. A special dialect was spoken by the Karabulak, who had all emigrated to Turkey by 1870. The Georgians knew the Chechen with whom they came in contact as Kist; this name was later extended to the whole group and adopted by the Russians as a name for the Veinakh languages(Kistinskie iazyki).

231
241 TRADITIONAL ECONOMY: Cattle-breeding, agriculture.

795 RELIGION: Islam (Sunni).

7: Columbia U. S-4, 5 1956 RHI Caucasia RHI
Tushin

8. BATS

101 NAME: SELF-DESIGNATION: Batsaw, pl. Batsbi.
RUSSIAN DESIGNATIONS: Batsbiitsy, Tsova-Tush, Tush (due to incorrect naming by Güldenstädt)

161 NUMBER: 1926 7 (Russian census, ethn.)
2,459 (Russian census, ling.)

162 LOCATION: In winter and spring in the village Zemo Alvani on the Kakhetian Alazan' (near Telavi), in summer in the mountain meadows on the upper Kakhetian Alazan' and Tush Alazan' (Akhmet rayon, Georgian SSR).

197 LANGUAGE: Bats (Batsbe mot'ı) forms, with Chechen-Ingush, the Veinakh group of the NE Caucasian languages. The language is not written, Georgian being used as literary language.

231 TRADITIONAL ECONOMY: Cattle-breeding.

• 715 RELIGION: Eastern Orthodox.

CD
197

others being Veinakh, Lak-Dargwa, Samurian, Khinalug, and Udi). Avar has the status of a literary language in the Dagestan ASSR. The literary language is based on the Khunzakh dialect which was also the basis of the old "bol mats'" ("army language"), the common Avar lingua franca. Knowledge of Avar is spread well outside its own linguistic territory (Andi-Dido area, Tsakhur area, Archi, W part of Lak and Dargwa areas).

SUBDIVISIONS: There are four major dialects: Khunzakh, Gidatl′-- Andalaly-Karakh, Antsukh, and Char.

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438
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TRADITIONAL ECONOMY: Stockbreeding; home industry (Caucasian felt cloaks, leather goods, wooden objects, metal work, tapestry-weaving, embroidery); horticulture.

CD
.795

RELIGION: Islam (Sunni).

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Dagestan RH 8
Andi

10. ANDI

C. D. 101

NAME: SELF-DESIGNATION: Qwannaw, pl. Qwannal

RUSSIAN DESIGNATIONS: Andii, Andiitsy (this name is also used to include, besides the Andi proper, the other peoples of the Andi group; cf. below under "Language").

OTHER DESIGNATIONS: (Avar:) Handísew, pl. Handál, the country: Handí.

C. D. 161

NUMBER: 1926 7,840 (Russian census, ethn.)
7,720 (Russian census, ling.)

C. D. 162

LOCATION: N of the Andiiskoe Koisu, at its bend eastward (auls Andi, Ghunkha, Ghaghatl, Rik'uan, Chankho, Zilo, Muni in rayon Botlikh and auls Kvankhidatl, and Khuset in rayon Vedeno, Dagestan ASSR).

C. D. 197

LANGUAGE: Andi (Qwannab mits·i) forms with Botlikh, Godoberi, Karata, Bagulal, Tindi, Chamalal, and Akhvakh, the so-called Andi subgroup of the Avaro-Ando-Dido group of the NE Caucasian languages. The language is not written, Avar being used as the literary language.

C. D. 231 438

TRADITIONAL ECONOMY: Sheep-raising, home industry (Caucasian felt cloaks, tapestries, goldsmithing).

C. D. 795

RELIGION: Islam (Sunni).

11. BOTLIKH

C: D: 101 NAME: SELF-DESIGNATION: Buykhatli (gen. of Buykhe "the village B."). RUSSIAN DESIGNATIONS: Botlikhtsy, Buiukhad.

C: D: 161 NUMBER: 1926 3,354 (Russian census, ethn.) 2,789 (Russian census, ling.)

C: D: 162 LOCATION: Just N of the bend of the Andiiskoe Koisu, SW of the Andi area (rayon Botlikh, auls Botlikh and Miarso, Dagestan ASSR).

C: D: 197 LANGUAGE: Botlikh (Buykhatli mits'i) forms with Andi, Godoberi, Karata, Bagulal, Tindi, Chamalal, and Akhvakh, the Andi subgroup of the Avaro-Ando-Dido group of the NE Caucasian languages. The language is not written, Avar being used as the literary language.

C: D: 231 241 TRADITIONAL ECONOMY: Cattle-breeding, home industry, agriculture.

C: D: 715 RELIGION: Islam (Sunni).

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12. GODOBERI

CD 101 NAME: SELF-DESIGNATION: Ghibditl·i adami (i.e. "people of the village Ghidu (Godoberi").
RUSSIAN DESIGNATION: Godoberi-(ntsy).

CD 161 NUMBER: 1926 1,425 (Russian census, ethn.)
1,425 (Russian census, ling.)

CD 162 LOCATION: Just NW of the bend of the Andiiskoe Koisu, W of the Botlikh area (rayon Botlikh, aul Godoberi, Dagestan ASSR).

CD 197 LANGUAGE: Godoberi (Ghibditl·i mits·i) forms with Andi, Botlikh, Karata, Bagulal, Tindi, Chamalal, and Akhvakh, the Andi subgroup of the Avaro-Ando-Dido group of the NE Caucasian languages. The language is not written, Avar being used as the literary language.

CD 231 241 TRADITIONAL ECONOMY: Cattle-breeding; home industry; agriculture.

CD .795 RELIGION: Islam (Sunni).

13. KARATA

C. D. 101 **NAME**: SELF-DESIGNATION: Kirtl•e, pl. Kirtl•ei.
RUSSIAN DESIGNATIONS: Karatintsy, Karatai, Kirdi.
OTHER DESIGNATIONS: (Avar:) K'alalal.

C. D. 161 **NUMBER**: 1926 5,305 (Russian census, ethn.)
5,303 (Russian census, ling.)

C. D. 162 **LOCATION**: Just S of the bend of the Andiiskoe Koisu (N part of rayon Akhvakh, also rayons Andalaly and Vedeno (Dagest. ASSR). (1)

C. D. 197 **LANGUAGE**: Karata (Kirtl•i mats'i) forms with Andi, Botlikh, Godoberi, Bagulal, Tindi, Chamalal, and Akhvakh, the Andi subgroup of the Avaro-Ando-Dido group of the NE Caucasian languages. The language is not written, Avar being used as the literary language.

SUBDIVISIONS: Dialects: Karata proper Anchikh and Tokita.

C. D. 231 241 **TRADITIONAL ECONOMY**: Cattle-breeding, home industry, agriculture.

C. D. 795 **RELIGION**: Islam (Sunni).

(1) auls Karata, Archo, Anchikh, Tokita, Mashtada, Rachabalda, Chabakoro.

14. BAGULAL

C. D. 101 NAME: SELF-DESIGNATION: Kwantl hekua, or Bagolal.

RUSSIAN DESIGNATION: Bagulaly; Bagvalal, Bogulal.

OTHER DESIGNATIONS: due to their dual self-designation, referred to both as Bagulal and Kvanada.

C. D. 161 NUMBER: 1926 3,054 (Russian census, ethn.)
3,053 (Russian census, ling.)

C. D. 162 LOCATION: S of the bend of the Andiiskoe Koisu, S of the Karata area (rayon Tsumada, auls Khushtada, Tlondoda, Kvanada; rayon Akhvakh, auls Gimerso, Tisi, Tlibisho, Dagestan ASSR).

C. D. 197 LANGUAGE: Bagulal (Bagulazul mits') forms with Andi, Botlikh, Godoberi, Karata, Tindi, Chamalal, and Akhvakh, the Andi subgroup of the Avaro-Ando-Dido group of the NE Caucasian languages. The language is not written, Avar being used as literary language.

SUBDIVISIONS: Dialects: Bagulal proper and Tlisi.

C. D. 231 241 TRADITIONAL ECONOMY: Cattle-breeding; agriculture; home industry.

C. D. 795 RELIGION: Islam (Sunni).

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15. TINDI

CD 101 NAME: SELF-DESIGNATION: Idaraw hekwa
RUSSIAN DESIGNATIONS: Tindii, Tindiitsy, Tindal', Inderi (ntsy), Idi.
OTHER DESIGNATIONS: (Dido:) Bogozi, pl. Bogozibi.

CD 161 NUMBER: 1926 3,812 (Russian census, ethn.)
3,704 (Russian census, ling.)
1952 5,000 (estimate Gudava)

CD 162 LOCATION: Aul Tindi, on the E tributary of the Andiiskoe Koisu which separates the Bagulal group from the Khvarshi area; (rayon Tsumada, Dagestan ASSR). (1)

CD 197 LANGUAGE: Tindi (Idara mits') forms with Andi, Botlikh, Godoberi, Karata, Bagulal, Chamalal and Akhvakh the Andi subgroup of the Avaro-Ando-Dido group of the NE Caucasian languages. The language is not written, Avar being used as the literary language.

CD 231 241 TRADITIONAL ECONOMY: Cattle-breeding; agriculture; home industry.

CD .795 RELIGION: Islam (Sunni)

(1) Also auls Tisi, Echeda and Akhnada (rayon Tsumada) and Qedi (rayon Vedeno)

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16. CHAMALAL

CD 101 NAME: SELF-DESIGNATION: according to separate villages; as opposed to other peoples: Ch'amalaldu, pl. Ch'amalaldube, collective: Ch'amalali.
RUSSIAN DESIGNATION: Chamalaly.

CD 161 NUMBER: 1926 3,438 (Russian census, ethn.)
3,438 (Russian census, ling.)

CD 162 LOCATION: On the E side of the Andiiskoe Koisu, just below the bend; auls Verkhnii Gakvari (with sub-villages), Nizhnii Gakvari (with sub-villages), Agvali, Tsumada, Tsumada-Urukh, Richaganik, Gadyri (with sub-villages), Gachitl′, Gigatl′ (with sub-villages), Kvankhi (Tsumada rayon, Dagestan ASSR).

CD 197 LANGUAGE: Chamalal (Ch'amalaldub mits'.) forms with Andi, Botlikh, Godoberi, Karata, Bagulal, Tindi, and Akhvakh, the Andi subgroup of the Avaro-Ando-Dido group of the NE Caucasian languages. The language is not written, Avar being used as the literary language.

SUBDIVISIONS: Dialects: 1a. Gakvari (incl. Gakvari, Agvali, Tsumada, Tsumada-Urukh, Richaganik); 1b. Gadyri (incl. Gachitl′) and Kvankhi; 2. Gigatl′.

CD 231 438 241 TRADITIONAL ECONOMY: Cattle-breeding; home industry (Caucasian felt cloaks, goldsmithing); agriculture.

CD .795 RELIGION: Islam (Sunni).

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17. AKHVAKH

CD 101 NAME: SELF-DESIGNATION: Atluatl'i.
RUSSIAN DESIGNATION: Akhvakhtsy.

CD 161 NUMBER: 1926 3,683 (Russian census, ethn.)
3,683 (Russian census, ling.)

CD 162 LOCATION: Between Avarskoe Koisu and Andiiskoe Koisu, just at their bend to the E (rayon Akhvakh: auls Izani, Kudiiab-Roso, Tad-Magitl', Lologonitl'; rayon Kakhib: auls Tlenob, Tsekob; rayon Andalaly: aul Ratlub; all in Dagestan ASSR).

CD 197 LANGUAGE: Akhvakh (Atluatl•i mits•i) forms with Andi Batlikh, Godoberi, Karata, Bagulal, Tindi, and Chamaiai, the Andi subgroup of the Avaro-Ando-Dido group of the NE Caucasian languages. The language is not written, Avar being used as the literary language.

CD 231 241 TRADITIONAL ECONOMY: Cattle-breeding; agriculture; home industry.

CD •795 RELIGION: Islam (Sunni).

18. KHVARSHI

C. D. 101 NAME: SELF-DESIGNATION: Kedaes hikwa. RUSSIAN DESIGNATIONS: Khvarshiny, Khvarshintsy.

C. D. 161 NUMBER: 1926 1,019 (Russian census, ethn.) 1,018 (Russian census, ling.)

C. D. 162 LOCATION: On a S tributary of the Andiiskoe Koisu, SW of the Bagulal area (auls Khvarshi, Inkhokari, etc., Vedeno rayon, Dagestan ASSR).

C. D. 197 LANGUAGE: Khvarshi (Kedaes mits·, Inkhies mits·, depending on village) forms with Dido, Kapucha, Khunzal, and Ginukh, the Dido subgroup of the Avaro-Ando-Dido group of the NE Caucasian languages. The language is not written, Avar being used as the literary language.

C. D. 241 231 TRADITIONAL ECONOMY: Agriculture; cattle-breeding.

C. D. 795 RELIGION: Islam (Sunni).

19. DIDO

C. D. 101 **NAME:** SELF-DESIGNATION: Ts'ezi, pl. Ts'ezibi

RUSSIAN DESIGNATIONS: Didoi, Didoitsy, Tsezy.

OTHER DESIGNATIONS: (Georgian:) Dido; (Kakhetian-Georgian:) Tsunt'a " ragamuffin", a name also used by the Avar and several peoples of the Andi group.

C. D. 161 **NUMBER:** 1926 3,276 (Russian census, ethn.)
3,198 (Russian census, ling.)

C. D. 162 **LOCATION:** S of the upper Andiiskoe Koisu.

C. D. 197 **LANGUAGE:** Dido (Ts'ezias mets') forms with Khvarshi, Kapucha, Khunzal, and Ginukh, the so-called Dido subgroup of the Avaro-Ando-Dido group of the NE Caucasian languages. The language is not written, Avar being used as the literary language.

C. D. 231 241 326 **TRADITIONAL ECONOMY:** Cattle-breeding; agriculture; home industry (goldsmithing).

C. D. 795 **RELIGION:** Islam (Sunni).

20. KAPUCHA

C. D. 101 NAME: SELF-DESIGNATION: Kapuchias suko or Bezhtl·as suko, depending on the village.
RUSSIAN DESIGNATIONS: Kapuchiny, Bezhitiny.

C. A. 161 NUMBER: 1926 1,448 (Russian census, ethn.)
1,448 (Russian census, ling.)

C. D. 162 LOCATION: Upper basin of Avarskoe Koisu (rayon Tliarata, auls Bezhity, Khocharkhota, Tliadal', Dagestan ASSR).

C. D. 197 LANGUAGE: Kapucha (Bezhtl·alas mits·) forms with Khvarshi, Dido, Khunzal, and Ginukh, the Dido subgroup of the Avaro-Ando-Dido group of the NE Caucasian languages. The language is not written, Avar being used as the literary language.

C. D. 231 241 326 TRADITIONAL ECONOMY: Cattle-breeding; agriculture; home industry (goldsmithing).

C. D. 795 RELIGION: Islam (Sunni).

7: Columbia U. S.-4, 5 1956 RH1 Caucasia RH1
Dagestan RH8

21. KHUNZAL

C. D. 101 **NAME:** SELF-DESIGNATION: ------
RUSSIAN DESIGNATIONS: Khunzaly, Gun(d)zaly, Nakhada.

C. D. 161 **NUMBER:** 1926 106 (Russian census, ethn.)
129 (Russian census, ling.)

C. D. 162 **LOCATION:** Auls Hunzib and Gharbutl (with former Nahada) (rayon Tlarata, Dagestan ASSR).

C. D. 197 **LANGUAGE:** Khunzal forms with Khvarshi, Dido, Kapucha, and Ginukh, the Dido subgroup of the Avaro-Ando-Dido group of the NE Caucasian languages. The language is not written, Avar being used as the literary language.

C. D. 231 241 **TRADITIONAL ECONOMY:** Cattle-breeding; agriculture; crafts.

C. D. 795 **RELIGION:** Islam (Sunni).

7:Columbia U. S-4, 5 1956 RH1 CaucasiaRH1
Dagestan RH8

22. GINUKH

C.D. 101

NAME: SELF-DESIGNATION: -----
RUSSIAN DESIGNATION: Ginukhtsy

C.D. 161

NUMBER: 200 (estimate, Bokarev)

C.D. 162

LOCATION: Aul Ginukh, rayon Tliarata, (Dagestan ASSR). Majority had moved to rayon Vedeno by 1949 (village Kidero).

C.D. 197

LANGUAGE: Ginukh forms with Khvarshi, Dido, Kapuchi, and Khunzal, the Dido subgroup of the Avaro-Ando-Dido group of the NE Caucasian languages. The language is not written, Avar being used as the literary language.

C.D. 231

TRADITIONAL ECONOMY: Cattle-breeding; home industry.

C.D. 795

RELIGION: Islam (Sunni).

23. ARCHI

C. D. 101 NAME: SELF-DESIGNATION: Arshishuw, Arshishtuw.
RUSSIAN DESIGNATION: Archintsy.
OTHER DESIGNATIONS: (Lak:) Roch.

C. D. 161 NUMBER: 1926 863 (Russian census, ethn.)
859 (Russian census, ling.)

C. D. 162 LOCATION: Aul Ruch-Archi on the Khatar river, rayon Charoda (Dagestan ASSR).

C. D. 197 LANGUAGE: Archi (Arshatten ch'at) belongs to the Avaro-Ando-Dido group of the NE Caucasian languages; its exact position in this group is uncertain. The language is not written, Avar being used as the literary language.

C. D. 231 286 TRADITIONAL ECONOMY: Cattle-breeding; home industry (cloth and tapestry weaving).

E 795 RELIGION: Islam (Sunni).

7:Columbia U. S-4, 5 1956 RHI ColumbiaRHI
DagestanRH8
Lak

24. LAK

C.D. 101 NAME: SELF-DESIGNATION: Lak; Lakuchū
RUSSIAN DESIGNATIONS: Laki, Kazikumukhtsy.
OTHER DESIGNATIONS: (Avar:) Tumaw, pl. Tumal; Lezgian: Yakholshu

C.D. 161 NUMBER: 1926 40,380 (Russian census, ethn.)
40,336 (Russian census, ling.)
1955 well over 55,000 (estimate, Zhirkov).

C.D. 162 LOCATION: Basin of the upper Tleuserakh, Khatar, and Kazikumukhskoe Koisu (rayons Lak and Kula, separate villages in rayons Tsudakhar, Akusha, Rutul, Kurakh, Charoda, and Dakhadaev). Since 1944 also in the valley of Yaryksu river (Novo-Lak rayon, Dagestan ASSR).

C.D. 197 LANGUAGE: Lak (lakū maz) forms with the Dargwa group of languages the Lak-Dargwa subdivision of the NE Caucasian languages, which include also Veinakh, Avaro-Ando-Dido, Samurian, Khinalug, and Udi. Lak has the status of a literary language in the Dagestan ASSR; the written language is based on the Kumukh dialect.

C.D. 231 241 438 TRADITIONAL ECONOMY: Cattle-breeding; production of leather goods and pottery; metal-work (weapons); agriculture.

C.D. 795 RELIGION: Islam (Sunni).

7: Columbia U. S-4.5 1956 RHI Caucasia RHI
Dagestan RH8
Dargin

C.D. 197 SUBDIVISIONS: Dialects: Akusha-(or Akkhusha-)Urakha and Tsudakhar, both with many sub-dialects.

C.S. 241 438 TRADITIONAL ECONOMY: Agriculture, home industry (pottery, leather work, tapestry-weaving, weapon-and tool-making).

C.S. 795 RELIGION: Islam (Sunni).

7:Columbia U. S-4,5 1956 RHI Caucasia RHI
Dagestan RH8

26. KAITAK

C. D. 101 NAME: SELF-DESIGNATION: Khaidaqlan, plur. Khaidaq.
RUSSIAN DESIGNATION: Khaidaki, Kaitagi, Kaitaki.

C. D. 161 NUMBER: 1926 14,430 (Russian census, ethn.)
14,469 (Russian census, ling.)

C. D. 162 LOCATION: Basin of Ulla-Chai, between the Dargwa and the Tabasaran areas (rayon Kaitak, S part of rayon Dakhadaev, Dagestan ASSR).

C. D. 197 LANGUAGE: Kaitak forms with the closely related Dargwa and Kubachi the so-called Dargwa subgroup of the Lak-Dargwa group of the NE Caucasian languages. The language is not written, Dargwa being used as the literary language.

C. D. 231 241 TRADITIONAL ECONOMY: Cattle-breeding; agriculture; home industry.

C. D. 795 RELIGION: Islam (Sunni).

27. KUBACHI

C. D. 101

NAME: SELF-DESIGNATION: Ughbug.
RUSSIAN DESIGNATION: Kubachintsy.

C. D. 161

NUMBER: 1926 2,322 (Russian cens., ethn.)
2,470 (Russian cens., ling.)

C. D. 162

LOCATION: Aul Kubachi (rayon Dakhadaev, Dagestan ASSR).

C. D. 197

LANGUAGE: Kubachi (Ughbughan hub) forms with the closely related Dargwa and Kaitak the Dargwa subgroup of the Lak-Dargwa group of the NE Caucasian languages. The language is not written, Dargwa being used as a literary language.

C. D. 231 326

TRADITIONAL ECONOMY: Cattle-breeding; goldsmithing; incrustation work.

C. D. 795

RELIGION: Islam (Sunni).

7:Columbia U. S-4, 5 1956 RH1 Caucasia RH1
Dagestan RH8
Lezgin

C.D. 231 241 438 TRADITIONAL ECONOMY: Cattle-breeding; agriculture; horticulture; home industry (tapesty-weaving, smith's craft).

C.D. 795 RELIGION: Islam (Sunni).

7: Columbia U. S-4, 5 1956 RHI Caucasia RHI
Dagestan RHB

29. AGUL

C. D. 101 NAME: SELF-DESIGNATION: Aghul, Aghulshuy
RUSSIAN DESIGNATION: Aguly

C. D. 161 NUMBER: 1926 7,653 (Russian census, ethn.)
7,653 (Russian census, ling.)

C. D. 162 LOCATION: Basin of upper Kurakh-chai and Gyulgeri-chai (Magudere), with affluents (rayons Agul and Kurakh, Dagestan ASSR).

C. D. 197 LANGUAGE: Agul (Aghul ch'al, Aghularin ch'al) forms with Lezgian, Rutul, Tsakhur, Tabasaran, Budukh, and Dzhek, the Samurian subdivision of the NE Caucasian language group. The language is not written, Lezgian being used as the literary language.

SUBDIVISIONS: Two dialects: Agul proper and Koshan.

C. D. 231 438 TRADITIONAL ECONOMY: Cattle breeding; home industry (production of cloth, tapestries, felt cloaks).

C. D. ●795 RELIGION: Islam (Sunni).

7: Columbia U.S-4, 5 1956 RHI Caucasia RHI
Dagestan RH8

30. RUTUL

C.D. 101 NAME: SELF-DESIGNATION: no general one; the inhabitants of the aul Rutul (Mykhád) call themselves Mykhá́shura.
RUSSIAN DESIGNATION: Rutuly, Rutul'tsy.

C.D. 161 NUMBER: 1926 10,495 (Russian census, ethn.)
10,356 (Russian census, ling.)

C.D. 162 LOCATION: Area of confluence of Samur and Kara-Samur (18 villages) (Rutul rayon; vill. Khnov in Akhty rayon (Dagestan ASSR); Shin and Kainar in Nukha rayon, Azerbaidzhan SSR).

C.D. 197 LANGUAGE: Rutul (Mykhánidy ch'äl) forms with Lezghian, Agul, Tsakhur, Tabasaran, Budukh, and Dzhek, the Samurian subdivision of the NE Caucasian language-group. The language is not written, Lezgian being used as the literary language.

C.D. 231 438 TRADITIONAL ECONOMY: Cattle-breeding; home industry (production of cloth, tapestries, felt cloaks).

C.D. 795 RELIGION: Islam (Sunni).

31. TSAKHUR

C.D. 101 NAME: SELF-DESIGNATION: No general one; inhabitants of aul Tsakhur (Ts'akhur) call themselves Ts'akhighaıı, pl. Ts'akhby.
RUSSIAN DESIGNATION: Tsakhury.

C.D. 161 NUMBER: 1926 19,085 (Russian census, ethn.)
10,951 (Russian census, ling.)

C.D. 162 LOCATION: Samur basin W of its confluence with the Kara-Samur (Tsakhur rayon, Dagestan ASSR); also on the S slopes of the Caucasus in the area of Elisu (Azerbaidzhan SSR).

C.D. 197 LANGUAGE: Tsakhur (Ts'akhbishda miz) forms with Lezgian, Agul, Rutul, Tabasaran, Budukh, and Dzhek, the Samurian subdivision of the NE Caucasian language-group. The language is not written, Avar being used as the literary language in the Daghestan ASSR, Azeri in the Azerbaidzhan SSR.

C.D. 231 438 TRADITIONAL ECONOMY: Cattle-breeding; home industry (production of cloth, tapestries, felt cloaks).

C.D. 795 RELIGION: Islam (Sunni).

33. BUDUKH

C.
D.
101 NAME: SELF-DESIGNATION: ----
RUSSIAN DESIGNATION: Budukhi, Budugi

C.
D.
161 NUMBER: 1926 1 (Russian census, ethn.)
1,995 (Russian census, ling.)

C.
D.
162 LOCATION: Mt. Shakhdag area, in the upper basin of the Kara-chai (Konakhkend rayon, Azerb. SSR).

C.
D.
197 LANGUAGE: Budukh forms, with Lezgian, Agul, Rutul, Tsakhur, Tabasaran, and Dzhek, the Samurian subdivision of the NE Caucasian language-group. The language is not written, Azeri being used as the literary language.

C.
D.
231
241 TRADITIONAL ECONOMY: Cattle-breeding; horticulture.

C.
E.
795 RELIGION: Islam (Sunni).

34. DZHEK

C.D. 101 **NAME:** SELF-DESIGNATION: -----
RUSSIAN DESIGNATION: According to villages; Dzheki, Kryzy, Khaputtsy, (Gaputlintsy, Khaputlintsy).

C.D. 161 **NUMBER:** 1926 Dzhek 590 Kryz 5 Khaput 12 (Russian census, ethn.)
All three groups together: 4,348 (Russ. census, ling.)

C.D. 162 **LOCATION:** Mt. Shakhdag area, in the basin of the upper right arm of the Kudial-chai (Konakhkend rayon, Azerbaidzhan SSR). Also daughter-settlements near the Caspian coast in the Khachmas area (Azerbaidzhan SSR).

C.D. 197 **LANGUAGE:** The Dzhek language forms with Lezgian, Agul, Rutul, Tsakhur, Tabasaran, and Budukh, the Samurian subdivision of the NE Caucasian languages. The language is not written, Azeri being used as the literary language.

SUBDIVISIONS: According to villages: Dzhek, Kryz, Khaput.

C.D. 231 241 **TRADITIONAL ECONOMY:** Cattle-breeding; agriculture; horticulture.

C.D. 715 **RELIGION:** Islam (Sunni).

35. KHINALUG

C. D. 101 NAME: SELF-DESIGNATION: -----
RUSSIAN DESIGNATION: Khinalugi.

C. D. 161 NUMBER: 1926 105 (Russian census, ethn.)
1,540 (Russian census, ling.)

C. D. 162 LOCATION: Shakhdag area, aul Khinalug (Khynalyk) on the upper right arm of the Kudial-chai (rayon Konakhkend, Azerbaidzhan SSR).

C. D. 197 LANGUAGE: Khinalug (Kättidmits) is a member of the NE Caucasian language-group to which there belong further the Veinakh, Avaro-Ando-Dido, Lak-Dargwa, and Samurian groups, and the Udi language. Khinalug is not written, Azeri being used as the literary language.

C. D. 231 TRADITIONAL ECONOMY: Cattle-breeding.

C. D. ●795 RELIGION: Islam (Sunni).

7: Columbia U. S 4-5, 1956 RHI Caucasia RHI
Dagestan RH 8

36. UDI

C. S. 101 NAME: SELF-DESIGNATION: Udi, Uti.
RUSSIAN DESIGNATION: Udiny.

C. S. 161 NUMBER: 1897 7,100 (Russian census)
1926 2,455 (Russian census, ethn.)
2,762 (Russian census, ling.)

C. S. 162 LOCATION: Villages Vartashen and Nidzh (rayons Vartashen and Kutkashen, Azerbaidzhan SSR), Oktomberi (Georgian SSR).

C. D. 197 LANGUAGE: Udi (Udi muz) is a member of the NE Caucasian language-group, to which there belong further the Veinakh, Avaro-Ando-Dido, Lak-Dargwa, and Samurian groups, and the Khinalug language. Though Udi was written before the revolution, it does not have the status of literary language, this function being fulfilled by Azeri.

C. D. 241 231 TRADITIONAL ECONOMY: Agriculture; cattle-breeding.

C. S. 795 RELIGION: Eastern Orthodox, Armenian-Gregorian.

7: Columbia U. S-4, 5 1956 RHI Caucasia RHI
Armenia

197 LANGUAGE: Armenian (Hai lezu) constitutes a separate branch of the Indoeuropean language family. The language has an old literary tradition going back to the 5th century A. D., and a script of its own. This literary language is based on the dialect of Ararat; there is now also a literary tradition for the Western dialect-group.

SUBDIVISIONS: The Armenian dialects are subdivided into an Eastern (Ararat, Karabakh, etc.) and a Western (Erzurum, Hemshin, Istanbul, etc.) group, to which Adjarian adds a third branch including the dialects of Maragha, Khoy, and Artvin.

241
231
438 TRADITIONAL ECONOMY: Agriculture; viniculture; in the mountains: cattle-breeding; commerce and art crafts.

795 RELIGION: Armenian-Gregorian; there are a Roman Catholic (Uniate) and a Protestant minority. The Khemshin (Hemshin, Hemshili) on the Black Sea coast near the Turkish border (629 in 1926, Russian census) are Muslim.

197 status of a literary language; the written language is based on the E dialect. In the North-Ossetian ASSR the Cyrillic, in the South-Ossetian AO the Georgian alphabet is used.

SUBDIVISIONS: The Ossetian dialects, which follow tribal divisions, are subdivided into a Western (Digor) and an Eastern branch (Tagaur, Kurtat, and Allagir). The dialect of the S Ossetes (Tual) is a sub-dialect of Tagaur.

231
241 TRADITIONAL ECONOMY: Cattle-breeding; some agriculture.

●795 RELIGION: Eastern Orthodox, except the Digor, who are Muslim (Sunni).

39. TALYSH

101 NAME: SELF-DESIGNATION: Tolysh.
ENGLISH VARIANTS: Talysh, Talish.
RUSSIAN DESIGNATIONS: Talyshi, Talyshintsy.

161 NUMBER: 1897 35,291 (Russian census)
1926 77,323 (Russian census, ethn.)
80,629 (Russian census, ling.)
1931 89,398 (Azerb. upravl. nar.-khoz. ucheta.)
In Iran: 50,000 (estimate, B. V. Miller)

162 LOCATION: Along Caspian coast S of the River Viliazh-chai (rayons Lenkoran', Zuvand, Astara, and part of Massala, Azerbaidzhan SSR), extending into Persian territory up to Kepri-chal.

197 LANGUAGE: Talysh (Tolysha zyvon), like Tat, is a member of the NW subdivision of the Iranian branch of the Indo-European language-family, to which branch also belong Persian, and, in the Caucasus, Ossetian and Kurdish. The Talysh in the USSR are all bilingual and speak also Azeri, which is used as the literary language.

241 231 TRADITIONAL ECONOMY: Agriculture; horticulture; stock-raising; home industry.

795 RELIGION: Islam (Shii).

197 belong Persian and, in the Caucasus, Ossetian and Kurdish.

SUBDIVISIONS: Two main dialects, that of the Muslim and that of the Jewish Tat, the former divided into a number of sub-dialects.

24 438 TRADITIONAL ECONOMY: Agriculture; horticulture; home crafts (tapestry-weaving, metal-work).

795 RELIGION: Part Muslim (Sunni), part Jewish.

197 LANGUAGE: Kurdish (Kurmandzhi) is a member of the SW subdivision of the Iranian branch of the Indo-European language family, to which branch belong also Persian and in the Caucasus Ossetian, Tat, and Talysh.

SUBDIVISIONS: There are two main groups of dialects, a northern (Kurmandzhi) and a southern (Kurdi).

233 241 TRADITIONAL ECONOMY: Partly nomadic pastoralism, partly agriculture.

• 795 RELIGION: Islam (Sunni, with a Shii minority); Yezidi (concentrated near Leninakan and near Echmiadzin).

162 LOCATION: Geographical: Transcaucasia, Northern Caucasus along the Caspian Sea (northward as far as Derbent), northwestern Persia, southern Kurdistan (Iraq).

Political-Administrative: USSR: Azerbaidzhan SSR, Georgian SSR, Dagestan ASSR. Persia: Rizaiyeh, Azerbaijan, Khamseh, Kazvin, Ardelan provinces. Iraq: Erbil, Kirkuk, Sülaimaniya provinces.

197 LANGUAGE: Azeri Turkic; belongs to the Western Oghuz Turkic group and differs very little from Turkish and the Kashkay-Hamse languages; literary language since the 14th century; lingua franca in Transcaucasia, Dagestan ASSR, and northern Persia.

SUBDIVISIONS: Tribal: Settled Azeris; Nomadic Azeris (Iliyat). Dialectal: Northern (USSR); Southern (Persia).

241 231 438 TRADITIONAL ECONOMY: Agriculture; cattle-breeding; commerce; industry.

795 RELIGION: Islam (Shii, Sunni).

162 (Location, continued)
Political-Administrative: Northern Caucasus: Stavropol' Krai (northern rayons), Rostov Oblast (southeastern rayons); Central Asia: Turkmen SSR, Kara-Kalpak ASSR, Afghanistan, Persia.

197 LANGUAGE: Turkoman; constitutes Eastern Oghuz Turkic; most nearly related Turkic language group: Western Oghuz Turkic (Turkish, Azeri, Kashkay-Hamse); several dialects agreeing with tribal subdivisions; literary language based on the dialect of Yomuts; literary language since the 18th century.

SUBDIVISIONS: Tribal: Trukhmen (Northern Caucasus); Teke, Yomut, Ersari, Sarik (Turkmen SSR); Chaudur (Kara-Kalpak ASSR); Salir (Afghanistan); Göklen (Persia)

231 241 TRADITIONAL ECONOMY: Cattle-breeding; agriculture.

795 RELIGION: Islam (Sunni).

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RH1

197 SUBDIVISIONS: Geographical: Karapapak of Akhalkalaki and Leninakan (USSR); Karapapak of Sulduz (Persia).

231 TRADITIONAL ECONOMY: Cattle-breeding and some agriculture.

795 RELIGION: Islam (Shii, Sunni)

45. KUMUK

101 NAME: SELF-DESIGNATION: Kumuklar
ENGLISH VARIANTS: Kumyk
RUSSIAN DESIGNATION: Kumyki
TURKISH DESIGNATION: Kumuklar

161 NUMBER: 1926 94,549 (Russian cens. ethn.)
94,909 (Russian cens. ling.)

162 LOCATION: Geographical: The northeastern slopes of the Greater Caucasus along the Aksai, Sulak, Shura, and Gubden rivers, and along the Caspian coast from Adzhi-Su to Derbent.

Political-Administrative: Dagestan ASSR (Makhachkala, Buynaksk, Izberbash, and Derbent okrugs), Groznyi Oblast (southern parts of the former Kizliar Okrug).

197 LANGUAGE: Kumuk; belongs to the Kipchak Turkic group, together with Crimean Turkic, Karachay, Balkar, Noghay, Kazan Turkic, Kazak, etc.); literary language since the 19th century; lingua franca in Dagestan ASSR northward from Derbent.

241
231
226 TRADITIONAL ECONOMY: Agriculture; cattle-breeding; fishing.

795 RELIGION: Islam (Sunni).

162 between the upper Kuban' and Urup rivers. Crimean SSR (before 1945): Northern Crimea, Perekop. Bulgaria: Dobruja, Deli Orman area.

Political-Administrative: USSR: Groznyi Oblast (former Kizliar and Achikulak okrugs), Astrakhan Oblast (rayons along the Kuma and Volga rivers), Cherkes AO (Abazino-Nogai rayon), Crimean ASSR (before 1945). Bulgaria: former Shumen district.

197 LANGUAGE: Noghay; belongs to the Kipchak-Turkic language group, together with North Crimean Turkic, Karachay, Balkar, Kumuk, Kazan Turkic, Kazak, etc., literary language (since the Soviet period) based on the White Noghay, Black Noghay, and Central Noghay dialects; the other Noghay groups have given up the Noghay language.

SUBDIVISIONS: Dialectal: Black Noghay, Central Noghay (Groznyi Oblast, southern rayons of the Astrakhan Oblast); the Noghays of Crimea and those of Dobruja (Bulgaria) have given up their language in favor of South Crimean Turkic, whereas the Noghays around Astrakhan today speak Kazan Turkic.

231 241 TRADITIONAL ECONOMY: Cattle-breeding; agriculture (Bulgaria).

795 RELIGION: Islam (Sunni).

47. KARACHAY

101 NAME: SELF-DESIGNATION: Karachayla
RUSSIAN DESIGNATION: Karachaitsy,
TURKISH DESIGNATION: Karaçaylar

161 NUMBER: 1897 27,233 (Russian census)
1926 55,123 (Russian census, ethn.)
55,349 (Russian census, ling.)
1939 75,737 (Russian census)

162 Distribution: Deported from the Caucasus in 1943. Present location unknown.

LOCATION: Geographical: Before 1943, on the northern slopes of the Greater Caucasus along the headwaters of the Kuban', Teberda, Zelenchuk, Laba, and Podkumok rivers.

Political-Administrative: Before 1943: Karachai AO.

197 LANGUAGE: Karachay; belongs to the Kipchak Turkic language group (which includes Crimean Turkic, Kumuk, Noghay, Kazan Turkic, Kazak, etc.), and is almost identical with Balkar; as a literary language, a common Karachay-Balkar language was used which was created in the Soviet period.

231 241 TRADITIONAL ECONOMY: Cattle-breeding; agriculture; handicrafts.

• 795 RELIGION: Islam (Sunni).

48. BALKAR

101 NAME: SELF-DESIGNATION: Malkarla
RUSSIAN DESIGNATION: Balkary
TURKISH DESIGNATIONS: Malkarlar, Balkarlar.

161 NUMBER: 1897 34,232 (Russian census)
1926 33,307 (Russian census, ethn.)
33,276 (Russian census, ling.)
1939 42,666 (Russian census)

162 Distribution: Deported from the Caucasus in 1943, present location unknown.

LOCATION: Georgraphical: Before 1943, on the northern slopes of the Greater Caucasus along the upper course of the Baksan, Chegem, and Cherek rivers.
Political-Administrative: Before 1943: Kabardino-Balkar Autonomous SSR (Balkar rayon).

197 LANGUAGE: Balkar; belongs to the Kipchak Turkic language group, along with Crimean Turkic, Kumuk, Noghay, Kazan Turkic, Kazak etc.) and is almost identical with Karachay; as a literary language, a common Karachay-Balkar language was used, which was created in the Soviet period.

231 241 TRADITIONAL ECONOMY: Cattle-breeding and some agriculture.

715 RELIGION: Islam (Sunni).

7: Columbia U. S-4, 5 1956 RHI Caucasia RHI
European Kalmyk

162 Ala-shan area, Ch'ing Hai province, China).

197 LANGUAGE: Kalmyk (Oirot) constitutes the W group of the Mongolian family of Altaic. It has a literary tradition going back to the 16th century.

SUBDIVISIONS: Dialects: Dörwöt, Torghūt (Torgout), and Buzāwa. Tribes: Torghūt, [619] Khoshūt, Dörwöt (Dürböt, Dürbät, divided by the Russian Administration into the Great and Little Dörwöt), Khöit (Khōt), Tsoros, Dzūn-ghar ("left-wing army", "eastern") The Torghūt have always been considered the leading tribe.

233 231 226 TRADITIONAL ECONOMY: Nomadic pastoralism; sedentary stock-raising; (on the Volga:) fishing.

795 RELIGION: Lamaist Buddhism; (Sart-Kalmyk:) Islam (Sunni).

50. AISOR

101 NAME: SELF-DESIGNATION: Surai
ENGLISH VARIANTS: Chald(a)eans, Syrochald(a)eans, Assyrians.
RUSSIAN DESIGNATIONS: Aisory, Assiriitsy, Assuriitsy.
OTHER DISIGNATIONS: (Georgian:) Kaldeveli.

161 NUMBER:
1897	5,353	(Russian census)
1926	9,808	(Russian census, ethn.)
	15,476	(Russian census, ling.)
1939	20,200	(Russian census)

162 LOCATION: Concentrated near Erevan', also scattered in other regions of Transcaucasia. Outside USSR: Iraq (esp. in Tur Abdin) and NW Iran.

197 LANGUAGE: Aisor is a New-Syrian dialect, belonging to the Aramaic subdivision of the Semitic language-family. Aisor has the status of a literary language in the USSR.

241
231 TRADITIONAL ECONOMY: Agriculture; cattle-breeding; crafts.

795 RELIGION: Nestorian and Jacobite Christian.

7:Columbia U. S-4, 5 1956 RH1 Caucasia RH1
Armenia RJ 1

THE ARMENIAN CHURCH

Its Beginnings and Its Place in Armenian History

C. A. 795

The beginning of the Christian Church in Armenia is dated at least as early as the second century. Though there is insufficient evidence to document this early period of the history of the Armenian Church, there is enough corroborative information on hand, considered trustworthy and authoritative, to place its beginning near the middle of the second century. Thus the Christian Church was established in various parts of Armenia more than a hundred years before Christianity was accepted as the state religion throughout the land in about the year 290 A. D. The Armenian authority on the subject, the late Patriarch Malachia Ormanian of Constantinople, carries this date even farther back, stating in his comprehensive standard work on the subject, that even during the first century Christianity was a powerful force in Armenia. He states that the activities of St. Bartholomew and of St. Thaddeus in Armenia during the fifth and sixth decades of the first century establish once and for all the apostolic origin of the Armenian church. Be that as it may, from about the middle of the second century the evidence seems more certain, and on the unrivalled

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795 authority of the late Adolph Harnack one feels confident in stating that there was more than one great center of Christian activity in Armenia prior to the year 200.

The earliest known direct reference to an organized church in Armenia is found in the Ecclesiastical History of Eusebius, in which the father of church historians states that in about the year 250 Bishop Dionysius of Alexandria sent a letter to Meruzanes (Mehruzhan), a bishop in Armenia. Harnach in his most substantial work on the subject (The Expansion of Christianity during the First Three Centuries, English translation 1904-1905), states that "one of the great notable facts in all the history of the spread of Christianity is that Armenia Major was officially a Christian country by the beginning of the fourth century."

This fact, the acceptance of Christianity as the state religion by the Armenian people, as well as by the king, Tiridates, stands out as perhaps the most important landmark in the history of the Armenian people. It assumes even greater importance in the claim of the Armenians that theirs was the first state in which Christianity became the established religion. And St. Gregory, who brought about this conversion, became the Patron Saint of the Church as St. Gregory the Illuminator. The official conversion, and St. Gregory's very

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important role in it, introduced into the history of the Armenian Church an element that was at least a partial cause of the centuries-old break between the Armenian Church and the Greek Orthodox Church.

St. Gregory was a missionary from Caesarea in Cappadocia, and was of course subject to the jurisdiction of Bishop Leontius of that city. Upon the establishment of Christianity as the state religion in Armenia, but not until his consecration as bishop by Leontius, St. Gregory was raised to the new rank catholicos, or supreme head of the Armenian Church. The Greek Church, in declaring its supremacy over the Armenian Church, interpreted this fact as an indisputable sign of subservience and dependence. Moreover, by considering the conversion of King Tiridates and the establishment of Christianity as the state religion in Armenia to be the date of the beginning of Christianity there, and thus ignoring the rather widespread Christian activity as well as the existence of a traditional line of bishops (probably consecrated by the bishops of Dessa) in various parts of Armenia prior to the official conversion, the Greek Church categorically denied the apostolic origin of the Armenian Church. To the Armenians such reasoning was, and still remains, definitely inadmissible. Armenian Church leaders, from those early days on, have never wavered in their belief that their Church is of

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795 apostolic origin, and therefore the Church of Armenia is the Armenian Apostolic Church (sometimes referred to as the Armenian Gregorian Church.)

The practice of consecrating the heads of the Armenian Church by the bishops of Caesarea continued for about 100 years. Towards the end of the fourth century, however, the completely autocephalic (or autonomous) character of the Armenian Church "was thoroughly established." Thenceforth Armenians consecrated their own catholicos; the ties with "official Greek Christendom were snapped forever." And, in the considered opinion of one writer, "in subsequent ages the doctrinal preferences of the Armenians were usually determined more by antagonism to the Greeks [the Greek Church] than by reflection." In this manner the Armenian Apostolic Church became the national church, an institution of prime importance. In 428 when the reigning dynasty (the Arsacids or Artashes dynasty) fell and the Armenian kingdom seemed to be at an end, the head of the Church at once became the symbol of national unity and the rallying point of patriotism.

Tradition has it that in about the year 301 St. Gregory built the Echmiadzin Monastery (the seat of the head of the Armenian Church, a few miles from Erivan, the present capital of the Armenian Soviet Socialist Republic) and

C. thus founded the historic seat of the Church.
A. But history informs us that while the head of
.795 the Armenian Church has had his seat at the Echmiadzin Monastery since 1441 without interruption, the story prior to that date is very uneven and different. During the more than eleven centuries between the traditional date of the founding of Echmiadzin and the return of the Catholicate in 1441, the heads of the Church were there for a total of less than two hundred years. In the fifth century the seat was moved to Tvin (or Dwin, south of Erivan), and in the ninth century to Ani, the famous capital city of Armenia during the middle three centuries (ninth, tenth and eleventh) of the Middle Ages. From late in the eleventh century to 1441 the heads of the Church were without a permanently designated seat. They followed their faithful flock in Diaspora and, like itinerant justices of yore, held their own and ministered to the spiritual, and sometimes temporal, needs of their faithful in distress for more than three centuries.

During this enforced exodus from their historic seat several new seats were founded. Of these, the one showing most vitality was the Catholicate of Sis (or that of Cilicia, south of the Taurus mountains) in Armenia Minor under the Rhoopenian dynasty, founded in the late eleventh century. At the time when the titular heads of the Echmiadzin See were without head-

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quarters, and even in dire need of mere physical shelter, the heads of the Catholicate in Sis held sway over a large part of the Armenians in Asia Minor. They were also instrumental in maintaining spiritual bonds among the Armenians, bonds which at times were alone in preserving the Armenian people as a national entity.

The history of the Armenian Church in Armenia in recent and contemporary times is inevitably, and to a considerable degree, connected with the eventful history of the Armenians under the Ottoman Empire. For a long time after 1441 the preponderant majority of the people lived in countries governed by Mohammedan rulers. Until 1829 the seat of the Church was within the Persian domain. In that year that part of Armenia was conquered by Russia, and since then there has been no perceptible change in the juridical status of the area. Today communist Russians cling to it as jealously as did the imperialist officials of the tsars.

The status of the Armenian Church remained practically intact under the tsarist regime and its autonomous standing was safeguarded in the statutory rules issued in 1836. These rules did not interfere with the internal organization of the Church; nor were they meant to tamper with the doctrinal and ritual aspect of Church affairs. The same may be said of

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795 the Armenian Church under the Ottoman rule. Its affairs and its relations with the Ottoman authorities, were regulated in the statutory regulations enacted in 1862. The Armenian Apostolic Church retained its autonomy under the head of its Patriarch. And in spiritual matters the allegiance of the Patriarch as well as of his flock to the supreme head of the Church in Echmiadzin was never in question. Thus while only a fraction (no more than a fourth) of the total number of Armenians were the tsar's subjects and therefore under the direct rule of the Catholicos in Echmiadzin, all Armenians owed spiritual allegiance to the See of Echmiadzin. Even the world-shaking events of two world wars and the Russian Revolution has not brought about much change in this respect. And today, even though the supreme head of the Church is shorn of a large number of his perquisites and prerogatives, and in many respects is not much more than a mere shadow of his predecessors, he still has his seat at the historic place and is the elected spiritual head of all Armenians everywhere in communion with the Church.

The Church and Other Religious Institutions in the Armenian Soviet Socialist Republic

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659 All religious institutions in Soviet Armenia, such as churches, mosques, monastic establishments and the like, under the

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The population of Soviet Armenia is estimated to be close to 1,500,000 (1939 census, 1,280,000; 1947 estimate, 1,345,000). Of this total a little more than 85 per cent are Armenians, nearly all presumably in communion with the Armenian Apostolic Church. There are some 130,000 Azerbaijani Turks of the Shiite sect, and about 50,000 Kurds of the Shafiite sect. In addition, there are several thousand Yezidis (devil-worshippers), Nestorians, Russians and Georgians. No information is available concerning these minor groups and their religious institutions. Whatever places of worship the Russians, Nestorians, Georgians and Yezidis might have had prior to the Russian Revolution, they certainly are not in existence now.

C. A. 346

The more numerous Kurds perhaps did have certain places of worship but none seem to remain today; at least there is nothing to indicate that they have such places. For the Azerbaijani Turks there was an old imposing and historic mosque in Erivan, a landmark in the city for centuries. It was still there twenty years ago, a relic of the old era. If still intact, it may be used by the several thousand Azerbaijanis of that city as well as by the Turks. Judging by the old order or organization, the titular spiritual head of the Azerbaijani Turks in Soviet Armenia and his followers there owe allegiance to the Grand Mufty (or the Chief Imam) in Baku. The Grand Mufty probably has his

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C. A: 793 deputy in Erivan, and the latter in turn has imams under him in communities where Azer- C. A: baijanis are numerous. Of course there are 874 no medressehs (religious schools), and these communities must depend on the recently re-opened medresseh in Baku for their future spiritual leaders. Thus even the largest and the most numerous minority group in Soviet Armenia probably does not have freedom to attend to its spiritual needs.

C. A: 795 659 The case of the Armenian Church is naturally quite different. As was stated earlier, the Church had been the principal national institutions from the very beginning, and continued as such throughout the checkered history of the Armenian people. It served the people supremely well in dispersion, and in their dire need of spiritual sustenance. Before its authority was undermined and practically shattered by the Soviet regime the Church was a most powerful force in the life of Armenian communities. It has become the beneficiary of considerable wealth, largely through bequests and gifts, and had used that wealth for the education of religious and lay leaders. In this respect the Church was practically the sole organizer and supervisor of the educational system prevailing in Armenian communities. With the advent of the new regime, and the separation of schools from the Church, the whole fabric of the old educational system crumbled. And by confiscating all Church property and thus depriving the

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Church of nearly all of its source of income, the State placed the clergy at its mercy.

Even under these unprecedented hardships the supreme head of the Church tried to exercise his spiritual authority. He assumed, and the Government did not dispute this assumption, that his spiritual leadership over all Armenian communities in Soviet Armenia, in other parts of the Soviet Union, and in all Armenian communities everywhere was unimpaired. He tried to keep the organization of dioceses intact wherever possible, and of course retained the right to approve the prelates or locum tenens in all dioceses. A tragic change had taken place under the Ottoman Empire. Instead of the large Armenian communities numbering close to 2,000,000 before the first World War, they numbered only 50,000. Still the Holy Father sitting in Echmiadzin must have been consoled by the fact that new and large Armenian communities were established in other countries, and in other parts of the Western Hemisphere, even though some three-fourths of all Armenians (that is, more than 2,000,000) were still in the Soviet Union.

For more than three decades the supreme head of the Church must have lived in "captivity." During all that time there were no schools for the training of the clergy and there was an acute shortage of priests and bishops. Many dioceses in various parts of Soviet Armenia, as well as in nearby Azerbaijan and

C. A: 795 659 Georgia (where there are large Armenian communities), were without religious leadership for many years. Since the early 1950's, however, there have been certain changes. It seems that there has been some relaxation on the part of the Government in respect to religious affairs. It has allowed the opening of a seminary in Echmiadzin where studies for the priesthood are pursued, apparently without hindrance, and probably with some aid from the Government. Last October a new Catholicos was elected, and on that occasion a number of Armenians from abroad were allowed to visit Soviet Armenia. The general impression of these observers from the West seems to be somewhat favorable, though they admit that the Government still does not allow the erection of new churches, nor permit the repair of old ones. One exception seems to have been made. The historic cathedral of Echmiadzin is reported to have been repaired recently at Government cost. Still this does not mean that the policy of the Government has changed radically towards religion and towards the Church.

C. A: 771 Armenians have always been profoundly religious. They have associated the Church so closely with the nation that without the one they can hardly think of the other. For them, as well as for most peoples of the Middle East, religious affinities run parallel to ethnic similarities. Not many Armenians think of their religion without thinking of their nationality. That perhaps is the reason why the supreme head of

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NOTE ON THE GEORGIAN CHURCH

C. G. 795

Christianity spread into Georgia by two routes: into Western Georgia from Greece, and into Eastern Georgia, i.e. ancient Iberia, from Syria and Armenia; this dualism is still apparent in the religious terminology of Georgian. The new religion was opposed not only by indigenous paganism--as everywhere--but also by Zoroastrianism, which was widespread in the Caucasus. According to legend, in the 4th century, the Iberian king Mirian was converted to Christianity by a woman prisoner from Armenia, St. Nino, who is worshipped as Illuminatrix of Georgia. The primate of the Georgian church, who bore the title of Katholikos, was at first subordinated to Antiochia, though ritual and dogma were more closely influenced by the Armenian church. After the council of Chalkedon (451) the Georgians broke with the Monophysite churches of the Orient and attached themselves to Byzantine Orthodoxy; the Armenians remained in the other camp, which led to a long and often politically disastrous feud with the latter. By the 11th century the autocephalous patriarch of the Georgian church, residing in Mtskheta, was completely independent.

C. G. 779

In Georgian monasteries, including those founded by Georgian monks in Jerusalem, on Mt. Sinai, Mt. Athos and elsewhere, much ecclesiastical literature was translated, and some works are preserved only in the Georgian translation. Original hagiography is considered to begin with

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C.G. 779 the life of St. Shushanik (+ 474). The Georgian text of the gospels as it is used until today in divine worship goes back to a revision after the Greek by the Hagiorite Euthymius (+ 1028); a copy of an older text shows that the Georgian gospels originally were translated from Armenian and afterwards were revised according to the Greek.

C.G. 795 659 The Georgian Orthodox church, which always represented the influence of Byzance and of the West as opposed to that of Persia and the East, has not known serious conflicts with the State, due to the continuous menace of Islam to both. The autocephaly of the Georgian Church was violated by the Russians in 1810, the office of Katholikos being abolished. It was restored in 1917; since then, the fate of the Georgian church has been the same as that of other religious organizations in the USSR.

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Note on Islam

795 Islam entered the Caucasus at two lifferent periods.

In the eastern part of South Caucasia Islam became the ruling religion as early as the 7th Century, conducting a continuous struggle from there against the Armenian and Georgian Churches. Though propagated under orthodox Caliphs, the Islam of South Caucasia contained many heterodox features from the very beginning. With the dissolution of the Caliphate the Muslim orthodoxy of South Caucasia found its protectors in the Seljukid and other Turkic dynasties, whereas the Muslim heterodoxy was professed rather by the common people, mostly nomads and of Turkic origin. This Muslim heterodoxy was furthered with the anti-Seljukid Shia propaganda centered from the 11th Century on in Alamut in the vicinity of Southern Caucasus. With the rise of the Turkish Safavids the Shia heterodoxy became a state religion. As the result of ensuing Ottoman-Safavid religious warfare and the changing Ottoman and Safavid sovereignties in the area, the Muslims of contemporary South Caucasia are mixed, and besides the Shii majority one finds a strong Sunni minority as well. Due to the spread of linguistic nationalism the differences between the Shii

715 and Sunni Muslims lost their strength. Still these religious differences explain for instance the slight disinterestedness of Sunni Turkey in this area.

In North Caucasia Islam entered relatively late. In the period of the Kazar Empire (until the 11th Century) North Caucasia was the strongest bulwark against Islam. The Turkic nations of North Caucasia began to embrace Islam in the 13th Century, whereas the Circassians and the majority of the moutain tribes embraced it as late as the 16th and 17th Centuries. Because North Caucasus as a whole was connected directly or indirectly with the Sunni-Ottoman Empire, Islam in North Caucasia is professed in its Sunni form only. This strong religious tie with Turkey explains why Turkic, Circassian and other peoples of the area preferred Ottoman sovereignty to that of Russia, and why they migrated to Turkey.

The Islam of the Caucasus is in general even today one of those few forces which maintains its strength. Yet, it is losing ground to Russification (Communization), and to the linguistic nationalism of the Caucasian peoples themselves.

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We may go a step further and say that if it is the wife who secures the family economically and religiously, the family will be respected by others in proportion to the number of mothers it has. In a word, the *social* status of the family depends on the economic and religious status, and these in turn depend very much on the number of wives. Doubtless, investment in wives is the best investment of any North Caucasian family.

Polygyny being part and parcel of the family organization of the North Caucasian peoples, we must, therefore, in seeking the origin of the institution, go back beyond Islamic times, beyond Christian and Avestic times, and perhaps beyond historical times. North Caucasian polygyny was born when the North Caucasian family organization was born.

A corollary to the question regarding the origin of polygyny in North Caucasia is the enquiry into the motives for polygynous unions. The sexual factor has relatively little significance. Not lust, not desire to have a young wife, not a surplus of women, but craving for a large family, for many labourers, for economic and religious prepetuation of the family, for the rise in social prestige—these are the motives that generally induce a man to marry a second wife.

(3) A glance at Table 5 under the columns "Usually restricted to bigyny" and "Enjoyed by rich alone" will reveal that plural marriages among the North Caucasian peoples and their neighbours are usually cases of *bigamy* and that polygyny is more the exception than the rule. This state of affairs would seem to contradict what we have just said about the importance of polygyny. Why is this all-important institution practiced only by a *few* and generally *limited* to one and at the most two additional wives? Why this difference in theory and practice? This fact is all the more striking because all our North Caucasian peoples are Mohammedans and according to the Koran, iv. 3 and Islamic tradition everyone is entitled to have up to four wives.

The first reason, and no doubt, the most important one is that Nature herself prevents universal polygyny. The relative number of males and females is dictated by a biological law, the sex ratio rarely exceeding 100:110 in favour of either sex.[33] Usually the ratio is 106 males to 100 females, but, we must remember, child mortality is far greater among boys than girls, so that in the long run the ratio of marriageable persons is about 100:100.[34] Nowhere in the world does it approximate a 1:2 ratio, which would be necessary to make bigyny a general practice.[35]

Theoretically speaking, a surplus of women could result in the Caucasus from blood-feuds, dangerous occupations, infanticide, and other major disturbances affecting the *male* population alone. Such a preponderance of female sex would necessitate many of them remaining unmarried or several women would be obliged to marry one man. But are there such major disturbances affecting the sex ratio in the Caucasus? Since the Soviet government prohibits polygyny and in recent decades polygyny has become extremely rare, it would seem much

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[33] R. H. Lowie, *An Introduction to Cultural Anthropology*, (New York, 1947), p. 243.
[34] Günther, *Formen und Urgeschichte der Ehe*, p. 100.
[35] R. H. Lowie, *Social Organization*, p. 113.

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Byzantia (iv. 4) establish the existence of endogamy in Armenia, while the present-day local endogamy of Svanetia may very well be a vestige of former in-breeding.[71]

There are two facts which we can deduce from the existence of endogamy in Georgia and Armenia. First of all, we are justified in looking for a *common* source of endogamy for Georgia, Armenia, and Daghestan. Secondly, we are justified in looking for this source in *pre-Christian* times, that is, before the Christianization of Georgia in the fourth century.

The origin of endogamy in all three countries must, as it seems, be sought in Iran.[72] Endogamy among the peoples of Daghestan is a survival of the ancient Avestic religion, which the Mohammedan missionaries had to combat when they came to spread the teaching of the Prophet.

In the Mazdaic creed (*Yasna* xii. 9) we find the *xvaêtvadatha* (Pahlavi *xvêtôkdas*) as an obligation. Originally the *xvaêtvadatha* ("next-of-kin marriage") aimed at preserving the purity of blood of the Iranian nobility, which was numerically weak and could be perpetuated only by in-breeding. The priests formed, in much the same way, a distinct class and cooperated with the nobility in fostering endogamous marriages. Once the custom had been firmly established, it was not difficult to attribute it to Ahura Mazda Himself and to His Prophet Zarathustra.[73]

That the *xvaêtvadatha* was an important doctrine cannot be denied and hence this all-important teaching could not have been disregarded when the Avesta was introduced into the Caucasus. It must have been taught to the converts and accepted by them, for the *xvaêtvadatha* is one of the surest marks of genuine piety in the coming days of evil; by it mortal sin is expiated; it is a bulwark against the attacks of the demons; it is the second of the seven good works; it is the ninth of the thirty-three ways of entering heaven; and lastly, Zarathustra is supposed to have prescribed it as the eighth of his ten admonitions to mankind and declared it meritorious. In fact the next-of-kin marriage is supposed to be the source of "complete progress in the world... even unto the time of the renovation of the universe." (*Dâtistân-î Dînîk* lxxvii. 6 f).[74]

If we wish to delve deeper into the history of Caucasian endogamy, we must first face a very difficult problem, a task which in fact we shall have to leave to specialists. The problem regarding the origin of next-of-kin marriages in Avestic Iran itself is controverted. Some believe it is genuinely Persian while others maintain that its ultimate source is a non-Indo-European people (perhaps of Magian origin and therefore neither Indo-European nor Semitic).[75]

That endogamy should survive in Daghestan and disappear in Georgia and Armenia is not to be wondered at. Christianization of the two latter countries was incomparably more thorough than the Islamization of the Lesghian mountain peoples.

[71] Cf. Wesendonk, *op. cit.*, p. 62.
[72] Here we fully agree with M. Kovalevskij, *Zakon*, I, p. 89.
[73] Cf. L. H. Gray, "Marriage (Iranian)," *Hasting Encyclopedia of Religion and Ethics*, p. 438.
[74] Cf. L. H. Gray, *op. cit.*, p. 457.
[75] L. H. Gray, *op. cit.*, p. 458.

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MAP III

Islamism in the Caucasus and Neighbouring Territory

Abbreviations: A. — Autonomous Territory of the Adyghé
Abkh. — Abkhazia
Chech. — Chechnia
K. — Karabagh
K. B. — Kabarda-Balkaria
Kch. — Karachai
O. N. — North Ossetia
O. S. — South Ossetia

Sunnites in the majority
Shiites in the majority
Islamites (Sunnites and Shiites) in the minority

After G. Zawadowski, "Situation de l'Islam en U.R.S.S. (1939—1945)," *En Terre d'Islam*, XXI (1946), No. 33.

Chechens. They at first accepted the leadership of the Sheikh Uzun Hadji who proclaimed himself Imam and Emir of the Northern Caucasus. The Emir was the ally of the communists in the struggle against the White Guards of General Denikin. Having vanquished the White armies, the Bolsheviks dropped the Imam, but they were unable to cope with Chechen nationalism. The Chechens demanded the expulsion of all Russians who in the course of the last century had settled in their 'living space'. Pending a positive answer to this request Chechen nationalist bands terrorized the Russian population of the area beyond endurance. In the early twenties the Russian settlers in Chechenia sent a complaint to Moscow on account of the endless raids and murders perpetrated by Chechen bands, and petitioned that they be disarmed. Mikhail Kalinin went personally to the Caucasus and attempted to calm down both Russians and Chechens. With carefully chosen words he tried to persuade them to live together in peace, to intermarry and to respect each other's customs.[6]

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Whilst in consequence of Kalinin's personal intervention banditry stopped in Chechenia, it would seem that Moslem opposition to the Soviet régime was never quite suppressed. In 1931 the little country still had 2,675 mosques and Arab schools, as well as 1,250 mullahs, 34 sheikhs and 250 religious elders. The mullahs who were powerful opponents of the Soviet régime even managed to keep alive the illegal Shariah courts which were camouflaged as 'reconciliation commissions'.[7]

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The hostile attitude of the Chechens towards the Soviet Russian régime was often manifested in the readiness to credit the most fantastic anti-Russian rumours. Thus, in the early thirties, there existed a widespread belief that Kunta Hadji – the head of a popular Moslem sect who had died at the end of the nineteenth century – was still alive and was soon to return to Chechenia, where he would found a State based on Moslem religious law. Apparently the Chechens did not differentiate between Czarist and Bolshevik Russia in their hopes that Kunta Hadji would appear as Messiah, for it was he who had led them in the risings against Czarism in 1864 and 1877, for which he was exiled to Novgorod.

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The Ingush, whose fate Soviet policy had coupled with that of the Chechens, showed themselves no less loyal to Islam. A delegate who represented Ingushetia at the 'Second All-Union Conference of Godless Pedagogists' in 1931, stated that the influence of the Moslem clergy was still so strong among the Ingush that children refused to learn from books which they believed to be anti-religious. Whenever a teacher tried to introduce anti-religious propaganda he encountered a hostile attitude among school children and there were cases in which teachers had even to leave the school for having criticized Islam. The work of the secular Soviet schools, where the children were taught in the winter, was counteracted by the Moslem schools where the young Ingush would learn

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